



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

month of frogs, as they then began to croak in Southern Pennsylvania. Zeisberger gives the Indian names of some of these.

The Onondaga names were obtained by Albert Cusick from John Jacobs (Ke-nent-too-te, "Hemlock sticking up"), an old Onondaga. Although the White Dog feast, in January or February, is the beginning of the religious year, yet in other ways the year began in the fall, when the Indians went out to hunt, and I shall follow this arrangement: —

October — Chut-ho-wa-ah, little cold.

November — Chut-ho-wa-go-nah, large cold.

December — Tis-ah, little long day (*i. e.*, not very long).

January — Tis-go-nah, longer day.

February — Ka-na-to-ha, winter leaves fall (*i. e.*, those that have stuck on the trees).

March — Ka-na-to-go-nah, winter leaves fall and fill up the large holes. That is, the high March winds blow all the leaves into the hollows in the woods.

April — E-sut-ah, warm and good days, but not planting time.

May — O-yea-ie-go-nah, strawberries ripe and the leaves are in full size.

June — Ses-ka-hah, sun goes for long days.

July — Ses-ka-go-nah, sun goes for longer days. (The longest day.) A natural mistake.

August — Ken-ten-ah, the deer sheds its hair.

September — Ken-ten-go-nah, deer in its natural fur.

As in the case of the Delaware names, some allowances have to be made in these divisions.

From the same source I had the names of the week-days, which cannot be very old: —

Sunday — Ah-wen-tah-to-ken-te, holy day.

Monday — Ah-wen-tah-ten-tah-ee, holy day over.

Tuesday — Te-ken-wah-tont-ah, second one, *i. e.*, after Sunday.

Wednesday — Ta-wen-to-ken, between the days, *i. e.*, the middle of the week.

Thursday — Kah-yea-ie-wah-tont-ah, fourth one.

Friday — Wicks-wah-tont-ah, fifth one.

Saturday — En-tuck-tah, near the (holy) day.

These names have not before appeared, and would soon have been lost. I think "wisk" is the more common word for five, but have observed a difference in this, which may be one of dialect. — *W. M. Beauchamp.*

TERMS USED IN CALLING DOMESTIC ANIMALS. — I have been much interested in the Journal. Every number has suggested something to my remembrance. On page 81 of No. I., Prof. H. Carrington Bolton requests information respecting terms used in calling domestic animals. I was brought up on a farm in New Hampshire. We always had different terms to call different animals in the field or pen. Some are obvious in meaning, others not. We always called neat cattle "co-boss, co-boss;" horses, "co-jock, co-jock, co-jock," or "co-jack," generally the former. Sometimes also we said, "kope, kope," as mentioned in the Journal. For sheep the call

varied, sometimes "co-nan," or "co-nanny," but the call given by men was almost always "co-dack, co-dack," leaving "*nan*" for the boys. Doubtless it was only a perversion of "co-nan." We always called hogs with the cry "chook, chook," sometimes degenerating into "choog." Hens were of course called "biddy, biddy," and it is perhaps worthy of note, as indicating the lack of power in animals to notice exact articulation, that the cats would come running whenever we called "biddy," as if it were "kitty." "Kitty" and "puss," or "pussy," were used for the cats *ad libitum*. In driving cattle or horses one word, not mentioned there, was common, "glang," evidently corrupted from "go along." "Inarticulate sounds" are mentioned as desired, on page 82. I hardly know how they can be represented. We sometimes called both pigs and hens with sounds made by the tongue against the roof of the mouth, slightly like the call of the cock when he has found a tid-bit for his hens. It occurs to me now, though I don't know that I ever thought of it before, that it is a little singular that we had different terms for frightening or driving away different animals. They are doubtless familiar to every family where domestic animals are kept: "Scat" for the cat, "get out" for the dog, "shoo" for the hens, and the same for the sheep, and always "whee! whee! whee!" to drive the pigs or hogs.—*Silvanus Hayward, Globe Village, Mass.*

AMERICAN NOTES AND QUERIES.—Among periodicals containing folk-lore should be mentioned "American Notes and Queries" (weekly), of Philadelphia, now in its second volume. This journal promises to be very useful in furnishing information as to customs, superstitions, proverbs, sayings, etc., concerning which inquiries may be made. Among members of the American Folk-Lore Society, who are contributors, we note the names of Mr. A. F. Chamberlain and Mr. C. L. Pullen. The articles concerning folk-lore are too numerous for us to index under the head of Journals. We note, however, especially, an article of Mr. Chamberlain, in which he shows that the words by which the peanut is known in parts of the South—*goober* and *pinder*—are of African origin (vol. ii. p. 120). We wish the journal all success. The subscription is \$3.00 per annum.

RECORD OF AMERICAN FOLK-LORE.

ESKIMO.—A recent number of the "Meddelelser om Grönland" (No. X.) contains the important collection of Eskimo tales made by G. Holm at Angmagsalik, on the east coast of Greenland, edited by H. Rink. This collection contains forty-seven tales and five songs, and is of great interest, being collected among the extreme eastern Eskimo, who have heretofore not come into contact with Europeans. It is principally due to Dr. Rink's great work on Eskimo legends that attention to this subject has been called, and the present collection is due to the incentive given by him. We cannot enumerate here the valuable contents of this collection, but